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SPEAKERS

Baruch Korman

Well, what I'd like you to do is to open up your Bible and look with me to the book of Numbers and chapter 30, again, the book of Numbers and chapter 30. Now there's going to be something that is different in my numbering of these verses and yours, because in your Bible, you have something. You have an extra verse in the last chapter, the last chapter we study chapter 29 and this is going to cause there to be a difference in the rendering of numbers, because what I am going to read as Chapter Chapter 30 and verse two is actually going to be verse one in your Bible. So we're going to be off by one. So what I plan to do is not so much reciting verses, but just stay with me as we go through this chapter. What is our objective tonight to complete chapter 30 of this book of Numbers, and we're going to see something. We're going to see undeniably, that God makes a distinction between men and women. We're also going to see the authority that God gives men, and this authority is over women, not to exploit them, not to be unkind to them, but it's a responsibility, and also this is based upon a very important concept, and that is discernment. We're going to see something in this passage of Scripture. We're going to be dealing with vows and oaths that people make, and we're going to see that if a woman makes an oath, she is under the authority of either her father or her husband, and if he hears what she has vowed, or this oath that she has taken, and he does not agree with it, that it's a good oath or a good vow. He can release her from that, but he has to do so orally. If he is silent, then we're going to see that that oath or that vow will stand. It has to be fulfilled. So let's move on look with me to chapter 30 of the book of Numbers. And again, I'm not going to read the verses. I'm just going to read the Scripture. It says here, and Moses spoke to the heads, and we have a word, hamatot, which can be referenced to the tribes. Now, this is a word that speaks about where individuals would gather. Oftentimes, we're talking about an allotment of land. But let's read it again. Moses spoke to the heads of and we'll just. Translate it simply the tribes of the children of Israel. I realize that there's some translations will say concerning the tribes of Israel, but it doesn't say that. It's simply of the children of Israel.

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Saying, This is the thing which the Lord commanded. Now, when we have this expression the thing, and it's simply the Hebrew word DEVAR, which means word or thing or matter, and when it stands alone, it is of something of significance. And what are we talking about here? Again, I'm going to translate this very literally, because there's a word that we're going to come across, and it's the word is

there. Now most Bibles will translate that as to bind, or they'll talk about an agreement, but I would disagree with that rendering. When we have the word iser, it can also be the word for a sur. What's a sur? Something forbidden. So what is happening here is that a woman is taking an oath or making a vow, and she's dealing with something that she forbids for herself. That's what the scripture is teaching us. So let's press on. Look again. We're ready for the next verse where it says a man that will make a vow to the Lord or to swear an oath to make that which is forbidden upon his soul, so something that is forbidden for him to do, it says he shall not profane his word, meaning he should not violate his word according to all which goes forth from his mouth he should do. Now, this is the principle. If a man makes a vow, a man takes an oath, whatever he has said he is obligated to do it. He should not, as it says here, he should not profane what he has said, His Word, all which goes forth from his mouth. He shall do. That is the implication. But notice, there's going to be a difference. Look now to the next verse, where it says, but very important, it shows a contrast, but a woman that will make a vow to the Lord and forbids in the house of her fathers in her youth. So this is a younger woman. Presumably here she's not married. Obviously, we'll come to a woman who is married and see the difference. But if this woman takes a vow or forbids herself in the house of her father in her youth, notice look at the next verse, and her father should hear the vow and what she has utterly forbidden upon herself, and her father is silent to her, meaning he doesn't say anything against what she has just made, this oath or this vow, then it says, vekamu ko ni dereha, which means and shall stand all of her vows and all which she has forbidden upon her Soul, all of this shall what it will stand meaning she is obligated, because he did not speak against it, she is obligated to carry it out. Let's move on to another situation, next verse. But notice a contrast, but if her father basically does something that he forbids or he is not in agreement. It's the Hebrew word, hey, ni so he's not in agreement concerning her on the day that he has heard all of her vows and that which she has forbidden upon herself. What does it mean? Then, if he has said something, then it says it shall not stand. And the Lord, notice some Bibles do a very poor job. Translate. It says vadona, meaning Hashem, the Lord yislachla. Now some will say he will release her, but that's not what it says. He will forgive her. Why? It tells us, because her father has basically made void this thing, this matter. But if there shall be to her a man, meaning a husband, meaning she's married, and her vow upon herself, that which she has pronounced from her lips, which she has forbidden concerning herself. And it says here, her husband should hear on the day that he heard it. And it's the word hakrish, which means he is deaf, or he is silent to this, he doesn't speak concerning her. Then what happens? Her vows shall stand. That which she has made forbidden for herself. This shall also stand. These things should stand. She is obligated to do what she is obligated to fulfill them. This is what the Word of God is saying, move on. But if in the day, her husband hears and he does what, and he basically renders void her meaning what she has said, and he has basically rendered void her her vow which she has made concerning herself and her lips have spoken forth or uttered, which she has forbidden upon herself. Again. What will happen if the husband forbids it notice the Lord will forgive her. So the implication is he's saying the husband, you cannot do that. I do not agree. He has authority over her, but again, not to exploit her, but to protect her, if she should vow something that is not wise, not in agreement with the Word of God, then her husband can say no to what she has vowed, no to what she has forbidden for herself, and therefore, because he has rendered void this oath, this this vow, this thing that she has forbidden herself to do. Well if she does not do it or she does what she has forbidden upon herself, it tells us clearly that the Lord will forgive her, and this is going to be the outcome next verse, but now we're going to deal with some other women. Says here, but the vow of a widow or her, that is divorce, all what she has forbidden upon herself. It says, if there is no man, no

father, because she's no longer a youth, she is married, or she's a widow, or she's diverse, all which she has forbidden upon herself, it shall stand concerning her meaning, she is obligated to carry it out, regardless of whether it's a vow or an oath or something that she has forbidden herself to do, this matter shall stand concerning her next Verse, But if

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the house of her husband, she has vowed, or she has forbidden herself, upon her soul with an oath, it says, and her husband, he has heard, and he is silent to her, and he has not rendered void. It meaning this, this vow, this oath, whatever it might be, then it says And shall stand all of her vows, but keep reading, but all which she has forbidden upon herself. It shall stand. Why? Because he is silent. He does not speak anything against what she has just said. Move on to the next work. But if he has rendered void, then meaning those vows, those oaths, those things that she has forbidden herself. If he has rendered void these things, who is he her husband? And the day that he has heard all which has gone forth from her lips, that which she has vowed, that which she has forbidden upon herself, it says here, if he has done so, then it says here that her husband shall what it says and not shall stand because of her husband, because he has rendered them in void, and again, they do not stand. They're not an obligation for her and the Lord. Again, it says yislachla, and the Lord will forgive her. Why? Because of her husband's authority over her. And again, this is the third time I'll make mention of it. It's not to oppress her, exploit her, but rather it's to protect her. Now what we see is this, if you recall, in the Garden of Eden, the woman did something. She listened to the deceit of that serpent, and all the time that the serpent was speaking. Where was the husband? He was with her. That's what the scripture says. But he says nothing. But now we see a change. We see what we might call a Tikkun, a repair. This time the husband is speaking, and he renders void what she is thinking, what she is vowing, what she is taking, an oath, what she has forbidden herself to do. And if he says, No, I forbid it, then she is released from this obligation, and the Lord will forgive her. Move on. It says, All every vow and every oath that she she has forbidden to afflict her soul and the husband, her husband, it says, here will allow it to stand. It says, and the husband does not what render and void. So these things are what these things are going to stand. That's what the scripture is saying to us. But if it says, here he is silent to her, who is silent her husband, day in and day out. So he hears these things and he is silent. Then we are told that her vow and all the things which she has made forbidden concerning herself, all of these things will what they will be caused to stand, meaning they're an obligation for her. And it says here because he has made them to stand for he was silent to her on the day that he heard. So it's very clear what the law is. And again, the thing that is being emphasized here, whether we understand it or not just through a casual reading, is this, there is a difference between the man and the woman. It is clear here that the man, whether it's her father, whether it's her husband, if he forbids something, his authority Trumps her desire what she thinks is best. There's no other way that we can see that. So we see that a woman is to be under the authority when she's young in her father's house when she's married under her husband, but again, it's for her protection, not for any other reason, and the husband or the father is supposed to utilize wisdom. Where is wisdom found in the fear of the Lord? And we see here that this is what the scripture is emphasizing. Look now, but if he will render and void these things, after he has heard what happens, then it says he shall bear her iniquity. So the fact is this, if he says, I forbid them, I render them void. For you, you cannot do them well, they're not done so She obeys. Then it says that if, in this case, that he should bear her iniquity, why? Well, if they're not being done because he. Forbids them. Then, if they should have been done, if he's wrong, then he bears his own iniquity. He's held

accountable for this. Look at our last verse. Verse in my Bible, verse 17, probably in yours, verse 16. It says, These are the statutes which or the laws who came. These are the laws which the Lord commanded Moses, between a man and his wife, between a father and his daughter in her youth, in the house of her father. So we see something very important. It has to do with the home, if she's in her father's house, or if she's in her husband's house. In that regard, we see that the authority, and again, not to harm her, not to oppress her, not to in any way abuse her. But rather, the implication is he speaks why, to save her from anything that she might discern, which is not according to the will of God. So the man here is protecting, he is guarding, and he's utilizing his understanding of the word of God in rendering his decision. So it's a good thing for her. He is a source of protection. And let me just simply say that we need to make the proper application of the Scripture, because the proper application is that a man, if it's a father, he should watch out, especially for his daughters. Now, of course, his sons as well. But in this context, there's a special obligation of the father for his daughters that he is called to utilize the Lord's authority over their decisions, to protect them, to guard them, in order that they do not behave in a foolish way. Likewise, the same thing is said for a wife. And again, it's only for one reason, in order that the husband or the father is a source of protection, that he guards what God has given to him. Brought this two together in a covenant of marriage. Again, we believe this. We believe that marriage does not happen by chance, but rather by the providence of God. That God is watching and that God is involved in establishing this marriage covenant between a man and a woman. Let me just simply say

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if someone is believing or teaching or sharing that a man can marry a man or a woman can marry a woman. This is, as the scripture says, an abomination before God. God would never be part of it. This is a profaning of love. It is not acting in a compassionate way or an accepting way. It is an abomination before God, and no child of God, no man of God, no woman of God, should ever, ever be part of such a union, it is a forbidden union, according to the Word of God, and that's why, a few years ago, that there was a popular pastor, and he encouraged a woman to not only attend a same sex marriage, but also bring a gift. What poor advice to me here again, not going to name the name, but to me, that shows that this is not a man of God who is under the authority of Scripture, but someone who is under the authority of a wokeness, of a worldly perspective, rather than the unique and special perspective that we learn from this holy book. Again, it's a holy book. Why? Because it teaches us how to put God first in our life, how to be faithful to the priorities of God. So let me ask you a question, what is important to you is? What's important to you, fitting into society, having society pat you on the back, agree with you or what? Are you going to be mature and do what is right in the eyes of the Lord? Understand something. If you base your decisions upon the ways of the world, you will reap the consequences that the world is going to reap. And what is that God is going to destroy this world and hear this God is going to take the wealth of this world and destroy it in a moment. And what is going to happen those who belong to this world, the merchants and stuff, they are going to lament when they see all the things that they have been laboring for, all the things that they have been working for, all of that comes to naught. Why? Because you can't serve both God and money. You either love the one and hate the other or vice versa. And we're called, as we said earlier tonight when we read the Shema, we're called to love God with all of our heart, with all of our soul and with all of our very essence, a very important truth. So let me conclude by asking you this, when someone looks at your life and you know who is watching you all the time, who knows everything about you, God. In fact, the Scripture tells us

that God is always writing down in books every thought, every word and every action, that's what God does, and he holds us accountable for not only what we say, but even what's in our mind. Because we're supposed to have a pure mind. We're supposed to have a mind that is the mind of the Messiah. That's how we should think. And when we think incorrectly, it's displeasing to God. And as a man thinketh in his heart, so is he. So we don't want to be someone who is reflecting that which is an abomination, that which is displeasing to God. We want to do something and what is that we want to agree with God. You will never regret agreeing with God, but every time that you say no to God, every time that you make your own decisions apart from the truth of Scripture, you will indeed regret that. So my hope is this, that through the study of God's word, that you can live with far fewer regrets, and instead of having regrets, what can you have? Here's the key good works. That's what we're called to do. We're called to bear much fruit in order that others might see our good works and do what glorify our Heavenly Father. Why? Because if we do anything that's good in God's eyes, it is through the anointing of the Holy Spirit, we can't serve God in the flesh. We can only serve God when we are brought under his authority, when we are demonstrating submissiveness and walking in obedience, then and only then are we able to produce good fruit. And what does the Scripture say? You all know this verse. You will know them by their fruit. A good tree will produce good fruit, but a bad tree will produce bad fruit. So it's who we are, and the only way that we can be good is when we're born again by the gospel, that we become a recipient of the Holy Spirit who gives us the mind of Messiah. It teaches us a different perspective. What perspective? The perspective of God, his perspective is perfect, my perspective and your perspective is grossly flawed. So what do we need to do? We need to see things from his perspective. How do we do that? By submitting to His Word, recognizing his authority. It's only when we do that, when by we submit to God's authority. When we do that, submissiveness is going to bear discernment, meaning this to the degree that we submit to the things of God, God will bless us with discernment so we see things from his perspective, so that we can make God pleasing decisions, and if indeed we are a disciple of Messiah, that's what we want to do. We want to please Him with everything that we do. We want to walk submissively, obediently and in line of the. The truth of God. That's what's important to us, not what we like, not what we feel, but rather what is glorifying to God. So I'll close with that until next time, and we press on in the book of Numbers. Let's remember that God is the authority over us, and God has loved women, that God places an authority, a spiritual authority, over a young woman, as long as she's at home and when she becomes married, therefore her husband. This is what the scripture we've talked about tonight teaches us. It's not to abuse them, it's not to oppress them, it's not to rule over them, but it is to protect them from poor decisions. Why? Well, the woman, of course, we're talking about Eve she chose foolishly in the Garden of Eden. She she looked, and it says she saw that the fruit that won what was forbidden was good for fruit. It was not why, as Paul says, she was deceived there, because the man stood by was not a man didn't speak, but was silent. There are so many times when God is calling a husband, calling a father to speak, to stand up, to protect his daughter, to protect his wife, and we do nothing shameful, let's be bold in the truths of God, so that God who is watching us sees our commitment, sees our love for our daughters, for our wives, and that God is pleased, glorified and moves through His Word in lifting us up in order to be a godly authority over our daughters and our wife To Him be the glory Now and forever in Yeshua s name we pray amen.